Church Matters.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer-meeting, Sabbath, at 7 P. M. Weekly prayer-meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M.; Sunday school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer-meeting on Thursday evenings. Young People's meeting, Sabbath evening at 6.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday school at 2.30 P. M. Prayer meeting, Thursday evenings at 7.45. Class meetings, Tuesday and Friday evenings at 7.45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH—Fremont street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer-meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal)—Liberty street.—Rev. W. G. Farrington, D.D., Rector. Morning service, 10.30 o'clock. Second service 7.30 P. M., except first Sunday in month, when it is at 3.45 P. M. Sunday school at 3 P. M.

HOPE CHAPEL.—Sunday school every Sabbath at 3.30 P. M. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8.30 A. M. High mass, 10.30 A. M. Vespers, 3 P. M. Sunday-school, 2.30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watsessing).—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M. Sunday school, 2 P. M. Prayer-meeting, Tuesday evening, 7.45 o'clock.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and Conversational meeting, Friday evening.

SUNDAY SCHOOL NORMAL CLASS—Rev. W. H. Brodhead, teacher. Held at Lecture room of Baptist church every Friday evening during the month of December. Commencing at 8 p. m. All interested in the Sunday-school lessons are very cordially invited to attend.

Money and Labor.

BY THEODORE BOURNE.

CHRISTIANIZING CHRISTIANS.

This idea, of Christianizing Christians, is Mr. Theodore Bourne's, and it is a thoroughly good one. Or rather, the idea is his, only the phrase is mine; and though phrases are great force, as was demonstrated lately in the case of Dr. Burchard, strong phrases are nothing without strong ideas behind them.

Mr. Theodore Bourne here calls upon Christians to be worthier of their great profession; to bring down the infinite pity and tenderness and love of justice of their Great Master to the familiar level of passing events and characters, and so as to form more directly and potentially, the daily beauty of upright lives.

More faith in the elemental worth of men, as well as great faith in God, is what Mr. Bourne, in effect, strenously calls for from Christians, for greater faith in men means greater pity and tenderness towards and more earnest efforts to serve them.

The clergy especially deal too much in musty phrases, that rather conceal than convey thought; phrases good when first originated, but of little force or effect now that they are worn out with over-use. Fresh feelings call for fresh phrases, and Mr. Bourne here gives them with the fullest power and emphasis.

There is also something incongruous, he seems to think, and I entirely agree with him, in a clergyman being politically and socially improgressive. The highest conception of Christianity is of a constant advance in good. Christ drove the money-changers out of the temple; a novelty in procedure, and an advance upon the past; his later disciples give them the highest place in it, and are even glad to drive profitable bargains with them.

No lovers sigh more ardently for the love of their ladies fair than do our current clergymen for richer congregations. They are all open to higher calls, but the call that most seems to them like a call from heaven is a call to preside over a more affluent congregation. This seems to have a music for their ears more entrancing than austerer calls to severer duties. Generally pure in their lives, (thank heaven! the intelligence and real piety of our country will not tolerate graver departures from clerical propriety than clerical bumptiousness, or examples of ostentation of swell piety in devines otherwise cold in the real work of their Master) still, it is thought, our clergy feel too much that the worth of their congregations is less in Christian graces than in their—shekels—ancient coins of an ancient too coin-loving people.

Most especially, in a time when innumerable indications point to a deepening interest, felt more and more, in economies and social questions of a quite different and new order, the clergy, in strong contrast with most earnest and intelligent minds of the other professions, stand aloof, and, with honorable exceptions, refuse to bring the weight and power of their great office into a contest which threatens to shake society to its centre and perhaps off its foundations. And, making all allowances for a reasonable indisposition in a scholarly nature (and every clergyman is, or ought to be, more or less that) to engage in the ruder contentions of political struggle, and confessing to a great distaste to having the severity of the Sabbath broken in upon by the coarse roar political polemics. I also deplore, with Mr. Bourne, the attitude of indifference of the greater part of the clerical mind of the country to social ethics. Christian society needs to be reconstituted on a basis of Christian ethics, and who so able to lead in this as the great class of public instructors occupying the pulpits of the land.

Less orthodox than Mr. Bourne, who is orthodox from centre to circumference, while I am orthohox only from circumference to centre, I am as jealous as he can possibly be as to the character of the men whose great profession it is, rightly followed, to lead the way to a better life, first, and above all, here on earth. Clergyman ought to be, all of them, strenuous reformers. Reform is of the very essence of their great pursuit.

"Repent ye! Repent ye!" is a true orthodox cry, and, raising it socially to the deep spirit of the great soul of the founder of Christianity, the clergy can do incalculable good to society, and ought to do it. And, society is undermined with discontent, and trains are laid under old errors and abuses, and all they have to do is to touch them off into disruption. The gathering forces of disaffection to old heresies of political and social economy need but leaders. Among them is "the heartless doctrine of Parson Matthus," in the language of Mr. Waters, the writer of the lately published "Life of Cobbett," and, "according to which," to quote his language again, "the poor must not marry until they get to an age when there could be little likelehood of their having children;" and, next, as he calls it, "the still more heartless doctrine which puts men in the same category with the sharks and devouring animals of creation." These are doctrines to be exploded by no force so effectually as by that of the church, could it only be brought, through its constituted leaders, to exert its vast and most beneficient power.

But, the extreme limit of space permitted me is here reached, and before the grave digger (Time's Up!) makes his appearance in my little play, (not of Hamlet for he was of a too thoughtful turn for action), I must refer the readers to Mr. Bourne's pamphlet itself.

Really, the views of Mr. Bourne, which do honor to him can only be adequately appreciated by the reader pondering over his trochaic on "Money and Labor," with its several chapters of I. Imperfect Wages System; II. Corporations; III. The Christian Commonwealth; IV. Foundation of the Church; V. The Commerce of Co-operation; VI. Fraternal Sympathy; VII. Republic of Christianity; VIII A Christian Commonwealth, and last, Irrepressible Conflict.

This little book, indeed, ought to be in the hands of Christians everywhere, and particularly read by every clergyman alive to the duties of his high calling, and a fund formed, to which the writer has contributed, and will further contribute, to promote its circulation, and in this view the writer is glad to hear clergymen of eminence concur.

C. N. BOVEE.

A Reply to Mr. C. W. Maxfield.

To the Citizen:

To say that I was surprised at the communication of Charles W. Maxfield, in issue of Nov. 22, but faintly expresses the truth. I had always given Mr. Maxfield the credit of a more logical mind. In speaking of those who voted the St. John ticket, he says, "At least seventy-five per cent. of them are Christians, and voted that ticket only after seeking Divine guidance." Does he mean to say that no one but those who voted the St. John ticket did so after "seeking Divine guidance?" If so, where is his pastor (certainly no one can question his temperance principles nor his conscientiousness) and multitudes of just as good and consc entious men as Mr. Maxfield, yes, and Prohibitionists, too (but who did not vote the St. John ticket)? Has he forgotten the fact that very many wise, good and conscientious men in the days of slavery supported that curse, as they supposed, under "Divine guidance?" and to-day the followers of (as we believe) the curse of Mormonism claim to be especially acting under "Divine guidance," and legions of the members of the two leading parties were just as desirous of being under "Divine guidance," and just as conscientiously, as Mr. Maxfield. If I read the papers correctly, the great majority of the most prominent Prohibitionists—judges, college presidents and professors, ministers and others—those who are recognized as men of profound minds and leaders of thought, prominent Christian men (and Mr. Maxfield's pastor among them) thought it unwise and ill timed to place a Prohibition ticket in the field this year or to support such a ticket after the nominations were made. Can such men as Judge Noah Davis, Dow, Page, Wooster, Hatfield or a multitude of others that might be named lay no claim to "Divine guidance," or do Mr. Maxfield and his small coterie of one-idead men arrogate to themselves the special care of "Divine guidance?" Again he says, "As Christian men who believe in the overruling Providence of God, and who know that all over our land, thousands of Christian women have been beseeching Him to do away with the liquor curse," does not Mr. Maxfield know (if he reads anything beside Democratic papers) that the majority of the recognized leaders in the Woman's Temperance movement thought it unwise to support the St. John ticket, believing it would injure the cause for which they are "praying," by placing in power the enemies of their cause at the expense of the only party from whom they could expect assistance? Can they lay no claim to "Divine guidance?" And has not the result proved they were right?

Can it be possible that Mr. Maxfield is so bigoted as to think that he and his little coterie only "are men of conviction and principle," and that they are the only ones "who care more for their votes than they did for their principles?" If so I ask again where were the ablest minds and staunchest workers, the recognized leaders of Temperance and Prohibition, who thought the St. John movement of this Fall an unwise one? It strikes me the charge ought to be reversed, and that Mr. Maxfield and his friends are the ones "who cared more for their votes than they did for their principles;" cared enough for their votes to use them to put the enemies of the principles they PROFESS to love and care for in power.

It cannot be possible that Mr. Maxfield will claim that the small faction who voted for St. John is the extent of the Prohibitionists in the different States. It is for this reason that I have refrained from using the word Prohibitionist in several places, because I recognized the votes for St John as but a very small proportion of the Prohibition element of the country, or even this State. To my mind what makes the word "bigotry" and "fanatacism" applicable in the present case, is that a small number of men, a small percentage of the Prohibition element of the State or country, against the wisdom and judgment of the best part of the praying men and women of their party, but enough to place their enemies in power at the expense of their friends, have arrogated and do arrogate to themselves as being the only ones who are "men of conviction and principle" and the only ones under "Divine guidance," and, as we frequently heard during the campaign, the only ones who "voted as they prayed." Or is Mr Maxfield's prayer something after the fashion of that of a man mentioned in an old book: Lord, I thank thee that I am not as other men; that I am a man of "Christian principle;" that I am under "Divine guidance;" I vote as I pray; I am not like these Republicans, who "cared more for their votes than they did for their principles."

I recognize the fact that it is a free country, that Mr. Maxfield had a perfect right to vote for St. John or any other saint, if he saw fit, but I do not recognize his right, while professing to be a temperance man *par excellence* to vote under the cloak of religion to put the avowed enemies of temperance in power, and to claim with his little party to be *the* men under "Divine guidance," or the *the* men who voted as they prayed, and *the* men pre-eminently who have regard for the cause of temperance. Mr. Maxfield did see fit to exercise his free right; he helped Mr. St. John carry out his revenge because he did not get re elected Governor of Kansas by the Republicans, and I wonder if he is satisfied with the result as it is likely to affect the cause of temperance throughout the country.

Is it not just possible that Mr. Maxfield may be as liable to be mistaken about his "Divine guidance," as some others are who are just as conscientious as he? If he is under "Divine guidance," and taking him as a criterion, I think that guidance has made some very grave mistakes previous to the year 1884.

CONSCIENTIOUS TEMPERANCE.

Hard Times.

To The Citizen.

"It is difficult snd useless to answer such articles as that on hard times in our last issue. It is difficult in the same way that it is hard to explain to a doubting child why two and two make four. They do—but why? So it is useless to argue with the writer of such articles on land as a basis for currency, for she has apparently never heard of the French Assignats, and we would have to instruct her as we went along."—*Bloomfield Citizen, November 22.*

The BLOOMFIELD CITIZEN is liberal. There is no denying that. It is liberal. The above quotation makes this certain. It is liberal in the same way that one, Mr. Burns was liberal. This Mr. Burns was a political speaker in New Zealand. He was so liberal that he gave permission to the audience to ask him questions. A man did ask him a question—one which he did not know how to answer, or could not answer truthfully without bringing great discredit on himself. Mr. Burns' friends howled to have the man "sit down," but the man remained standing and repeated his question, whereupon Mr. Burns' friends seized the questioner and hustled him out of the window. Quiet being restored the chairman rose with all the gravity and dignity due his position, and inquired, "Would any other gentleman like to ask Mr. Burns a question.'

That is the sort of liberality the CITIZEN practices. It publishes arguments it cannot answer and then flings insults at the writers.

The CITIZEN has several editors. Among them is one at least who does not understand, or if he understands does not practice, the rudiments of journalistic civility. If this one is to be believed the CITIZEN published in its issue of November 15, over a column of matter that was merely childish babble. This is an imposition on its readers

Perhaps the readers of the CITIZEN are all silly enough to be fooled by the assumption of superior wisdom put forth in the editoral quoted at the beginning of this article, but I do not believe it. There must be some among them who see through the shallow pretense and for these I write.

The difficulty and uselessness of replying to my article on Hard Times, does not in any sense resemble the difficulty of making a doubtful child see why two and two make four; and you, Mr. Editor, know that as well as I do. You know or ought to know, that attempted "Resumption" brought distress on the country, just as John Sherman and John Logan told us. If you have any facts to bring which would tend to show that the panic of 1873 and also the present business depression did not result from a contraction of the currency, you would do well to place them before your readers for I doubt not that many of them agree with me on this subject and will do so till they see some good reason for doing otherwise.

As to the French Assignats in which you "would have to instruct her as you went along," I pray you be thus kind and condescending for this once. If your memory needs refreshing, a few minutes devoted to "The Money of Nations, Historically and Legally Considered," by Judge Warwick Martin, published by Rufus Darby, Washington, D. C., will be a valuable aid.

It is not nearly so much of a task as you seem to apprehend. Any ordinarily bright man can give the history of the French Assignats in a short time and space, so that even a "doubting child" can understand it. With all your superior wisdom you must be hard-hearted indeed not to try to impart a little to a poor, ignorant woman.

If, along with theirs, you should give a little history of France at about the time of their issue, it might interest many of your readers to note some of the alarming resemblances of those times to the present time in our own country. With over a million idle men and winter staring us in the face the man who does not do all he can to throw some light on the question of Hard Times, is lacking either in his heart or his head.

I did what I could in that direction. If, as you endeavor to show, there was nothing of truth and value in article, and its errors were of such a nature that you could not show them up, why did you publish it at all? Why not return the MS., saying so to me or saying "Not valuable for our columns?" That was the manly, decent, journalistic thing to do.

CELIA B. WHITEHEAD.

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